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American Board of Commissioners for
Foreign Missions.

THE JAPAN MISSION.

1869-1905.

A CONDENSED SKETCH.

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New and Revised Edition
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BOSTON:
CONGREGATIONAL HOUSE.
Printed for the American Board.
1906.



CONDENSED SKETCH OF THE JAPAN MISSION.

THIS island empire with its extensive coast-line of 17,575 miles is about the size of California, minus her northeast county of Modoc. That is, it contains 155,962 square miles. The country is something the shape and exactly the size of Michigan, Indiana, and Kentucky combined, but contains six times the population of this triad of American states.

It is a trifle less than nineteen times the size of Massachusetts, with a little more than nineteen times her population. Its range of latitude is that from southern Florida to northern Newfoundland. Its range of longitude equals that from Boston to Denver. Within its boundaries are six cities, each containing over 100,000 people.

Of these, Tokyo, the capital and great educational center, with its imperial palace surrounded by the walls and moats of feudal times, its famous Bridge of Japan, from which all distances in the empire are measured, and in public offices and private dwellings its strange architectural medley of ancient Asia and modern Europe, is the largest, having over 1,800,000 residents. Next comes Osaka, with nearly 1,000,000, largely merchants or operatives. Because of its location in the delta of the Yodo river and its many canals, it is called the Venice of Japan. Because of its modern manufactories and their useful but

unsightly chimneys, it might be named the Manchester or Pittsburg of Japan. Third in size, with a population of 380,000, comes Kyoto. From 794 to 1868 the capital, and still retaining the old imperial palace, for centuries the center of the nation's religious life, especially of the large Buddhist contingent, noted for its silks, embroideries, and porcelains, and containing some admirable specimens of landscape gardening and a people who are conservative in temperament and greatly in love with nature, Kyoto is the most interesting of all Japanese cities. Yokohama and Kobe, each with about 300,000 inhabitants, are the two great foci of the nation's foreign commerce.

The population of the whole empire, including Formosa, which came under Japanese dominion in 1895 as one result of the Chino-Japanese war, is 50,871,937. The main island of the Formosan group is 250 miles long, with an average breadth of 50 miles. The Tropic of Cancer passes through it near the center. In the difficult task of tranquillizing and developing these new possessions Japan has met her "Philippine problem."

CLIMATE AND PRODUCTS. — The islands are of volcanic origin and very mountainous. Several of the active volcanoes are easily climbed, and, together with the peerless Fuji, which in art as in nature is justly the pride of the land, are frequent resorts of pilgrims, it being considered an act of special virtue to worship the rising sun from the pinnacle of some high mountain. In former times women were not allowed on the upper slopes of sacred Fuji. Eruptions are not

infrequent, that of Bandai-zan in 1888 resulting in the loss of 461 lives, while earthquakes are so common; especially in the eastern-central section of the country, as to pass unnoticed unless exceptionally severe. The most destructive earthquake of recent years occurred on the morning of October 28, 1891, when nearly 8,000 persons lost their lives, while 14,000 were injured. Some 90,000 houses were destroyed, and so much damage wrought that, aside from a vast amount of private charity, the government spent nearly \$4,000,000 in repairing public works and restoring industries in the afflicted region. In 1896 a tidal wave sweeping along the northern coast of the main island killed 30,000 people. Floods, typhoons, and infectious diseases also ravage portions of the land nearly every year. The warm current on the east coast makes the summer a wet season and adds greatly to the picturesque beauty and sticky discomfort of that trying season.

“The climate is governed mainly by the monsoons. The southwest monsoon, which blows from May to August and is accompanied by heavy rains, produces a hot and damp summer; and the northeast monsoon, which lasts from October to February, makes the winter cold, but the extremes are not so great as are experienced on the neighboring continent.” The western coast is much colder than the eastern and has heavy falls of snow. In most parts the pleasantest season is the autumn. The proportion of ozone in the air is said to be only about one third of what is found in most western lands. High winds are common, the most

dreaded being the circular storm known as typhoon.

Rice culture is the chief industry of the land, 200,000,000 bushels being raised yearly. There is a perfect system of terracing and irrigation, dating back for its beginning to the time of Christ. Of wheat, 17,000,000 bushels are raised and of tea, 70,000,000 pounds. Millet, sorghum, beans, buckwheat, potatoes, radishes, melons, rapeseed, cotton, flax, indigo, and tobacco are abundantly grown. Usually two crops are harvested each year. Two hundred varieties of fish, nearly all from salt water, supply the low stands which still serve the Japanese as tables. Ducks, pheasants, apes, badgers, hares, and bears also serve for food.

Until recent years deer were very plentiful. "The fox is regarded with superstitious fear, partly because it is considered the messenger of one of the gods, and still more because it is supposed to bewitch people. Many persons are thought to be victims of fox-possession. They bark like a fox, jump about and move their bodies in a curious way. The phenomenon is evidently a form of nervous disease whose manifestations are governed by prevailing superstitions." Where there are no foxes, badger-possession takes its place.

The consumption of beef is yearly increasing, and large quantities of this and other eatables are canned for preservation. Until recently milk was used only as a medicine, and butter not at all. Tea, tobacco, and *saké* (rice wine) are consumed in large quantities, and drunkenness is very common, though less boisterous than

in Western lands. One seventh of the rice goes through a distillery. The commonest fruits are oranges, persimmons, *biwa*, pears, grapes, apricots, and peaches. Small fruits, grafted fruits, and blooded stock are being introduced by the government on its model farms, and to a limited extent by private enterprise. Apples are also now produced in increasingly large quantities in northeastern Japan.

Silk is also a product of great value, over 9,000,000 pounds of the raw article being manufactured yearly. Mining, one of the oldest industries of the country, has undergone great improvements during recent years, and the output of all common minerals is very large, coal and copper taking the lead. Cotton spinning flourishes, a large number of factories having been opened within the past ten years. Among her older industries for which Japan has long been noted may be mentioned the manufacture of porcelain and faïence, bronze utensils and lacquer ware.

THE PEOPLE. — The origin of the Japanese is an unsettled subject. Scientific guesswork up to date pronounces them a composite derived from two streams of immigration, one Mongolian and one Malayan, passing through Korea, spreading northward and eastward, and gradually subduing the Ainu (who are not Mongolians) and other aborigines of the country. It is an interesting fact that recent Japanese scholars have discovered close resemblances between Shintoism, the pure native cult, and ancient Judaism, while one Scotchman years ago

published a little book in which he essayed to prove that the Japanese were derived from the lost tribes of Israel.

The people are small of stature, the average man attaining about the same height as the average European woman. They develop early and are shortlived, though the number of very old people is fairly high. They have less high-strung nerves than Europeans; hence they endure pain more calmly and meet death with comparative indifference. This last is not entirely a physical characteristic, but is due in part to their religious beliefs. Boys, young men, and women do the hard work, and the dead line is crossed at forty. Formerly women blackened their teeth and shaved off their eyebrows at marriage. *They do not bind their feet.* Women are subject to their fathers, husbands, and eldest sons, but have more freedom and are better educated than in other oriental countries and better than formerly in Japan. The Japanese are intelligent, polite, cheerful, cleanly, cautious, curious, industrious, imitative, kind-hearted, honorable, intensely patriotic, and fairly persevering. They are inclined to be fickle, "nothing being fixed in Japan except change," deceptive, improvident, visionary, suspicious, and somewhat superstitious and sensual. "They are easily discouraged. The phrase *Shikata ga nai*, 'There is no help for it,' is heard constantly as a reason for discontinuing effort, or even as an excuse for yielding to sin instead of bravely fighting against evil. The people are opportunists." Prof. G. T. Ladd accounts for peculiarities and seeming contradictions by saying that the Japanese

are of the *sentimental temperament*, the distinguishing mark of which is "great susceptibility to variety of influences—especially on the side of feeling, and independent of clear, logical analysis or fixed and well-comprehended principles—with a tendency to a will that is impulsive and liable to collapse. . . . It is the artistic temperament, the temperament which makes one interesting, the clever mind, the temperament which has a suggestion of genius at its command." Impurity of life is an open and common vice. There is one divorce to every four marriages. Children are very obedient. Corporal punishment is almost unknown.

It has been said with epigrammatic wit that the Japanese are "great in little things and little in great things." Their old-time morality was largely manners. They are the French while the Chinese are the Germans of Asia. Their old civilization is that of the Chinese, but they possess a temperament that welcomes the new. They are fond of surprises, but their changes are usually in the line of progress.

GOVERNMENT. — In theory the Emperor— heaven-descended, absolute, infallible— has always been the head and fountain of all power. Practically this power has been wielded usually in his name by the members of some ambitious family, which has managed to possess itself of supreme influence over the affairs of state. Even since the revolution of 1868, whose avowed object was to restore the Emperor to his pristine absolutism, a large share of the reality of power has lain with the two great clans of Satsuma

and Choshu. This coalition is now nominally broken up. On the eleventh day of February, 1889, amid the rejoicings of the nation, a constitution was proclaimed from the throne, thus placing Japan in line with the liberal governments of the Western world. By this constitution, liberty of conscience, speech, and association is guaranteed to the people. The present emperor is Mutsuhito, who was born November 3, 1852, and is, according to Japanese reckoning, the one hundred and twenty-third in an unbroken line of rulers since Jimmu Tenno, a very mythical personage, who is supposed to have founded the dynasty in 660 B.C. Authentic history, however, does not antedate the fifth century of the Christian era. The administration at present is divided into ten departments, the heads of nine of which form the Emperor's cabinet. In the national elective system the whole country is divided into 257 electoral districts, represented by 369 deputies in the House of Representatives.

FOREIGN RELATIONS. — From the thirteenth to the sixteenth century Japan was open to the scanty commerce of those times. Then, through distrust of the Roman Catholics, the country was sealed up. Commodore Perry reopened it in 1854. The treaties which went into effect in 1859 have been mainly operative until the year 1899. In December, 1871, Japan ratified her entrance into the comity of nations by sending to America and Europe an embassy of nobles and ministers of high rank. On July 17, 1899, by the going into operation of the new treaties so long desired and worked for, Japan became

a peer among the leading nations of the world. The date is memorable as marking the first instance in the world's later history of the reception of a far Eastern nation into the sisterhood of Christian nations upon terms of equality. The whole country is now thrown open to foreign residence and trade. Old restrictions that hitherto have hampered missionary work are now removed. There is no further need of special passports. The rapid extension of railroads has brought all parts of the empire within easy reach, and the reactionary movement of the last decade against all things Christian and foreign seems nearly to have spent its force. Over 13,000 foreigners, more than one half of them Chinese, are now residing in the country.

RECENT CHANGES. — The Emperor has come out from his seclusion, meets his counselors, makes tours through the country, is seen by common people, even dines with his merchants, who, as a class, stood lowest in the old-time social scale. Five thousand miles of railway, steamship lines, a telegraph business that amounts to \$50,000 a day, a complete post-office department embracing postal-order, rural delivery, parcels delivery, and savings-bank departments; lighthouses, telephones, steam mills with complicated machinery, a new civil and criminal code, electric cars and lights, a well-equipped army and navy, a fine mint, official observance of the Sabbath, adoption of the Christian calendar, and complete religious freedom, — these are the striking features of New Japan. She also has two universities with affiliated colleges, and

in all 30,662 schools, with over 5,000,000 students, one ninth of her whole population, and 93.23 per cent of children of school age are in school. English is taught in all the middle schools.

The first newspaper published in Japan dates from the closing years of the Tokugawa administration. In the first year of the Meiji era (1868) an official gazette appeared, and thereafter newspaper enterprise received a great impetus. Aside from half a dozen great dailies that go far toward molding as well as reflecting public opinion, there are several hundred journals and periodicals of all grades of worth circulating through the empire.

Japan has sent scores of special missions to Europe and America to study the various arts and sciences calculated to develop material civilization. Formerly she did little in the line of public benevolence, and private charity was restricted to one's own family or clan. But now public hospitals, insane asylums, homes for foundlings, etc., are springing up in many places. Charity bazaars, concerts, and theatricals are quite the fashion. The Red Cross Society, with a prince of royal descent as its president, is very flourishing, having over one million paying members. The Emperor and Empress are always prompt and generous in extending aid to sufferers from great natural calamities, and their example is followed by multitudes of others.

Japan's foreign commerce amounts annually to nearly \$700,000,000, against less than one quarter of a million in 1850. Nearly 60,000

Japanese laborers are found to-day in Hawaii under a contract to work on sugar plantations. They sent home of their surplus earnings in 1904 about \$6,000,000. Japanese colonies have been established on the French West Indian island of Guadeloupe, in Mexico, the Philippine Islands, and elsewhere.

NATIVE RELIGIONS. — Shinto, which means literally “the way of the gods,” is the name given to the mythology and vague ancestor and nature worship which preceded the introduction of Buddhism into Japan, and which survives to the present day in a somewhat modified form. It is hardly entitled to the name of a religion, as it has no set of dogmas, no sacred book, and no moral code. It has, however, 8,000,000 gods, with the sun-goddess at their head, which direct the changes of the seasons, the wind and the rain, the good and bad fortune of states and individual men. In most houses the “god-shelf” is found, on which are placed offerings to the household divinities. Every village, town, or division of a town has its patron deity and common temple, the inhabitants of the district being called the children of the god. When the local festivals are held, business often is suspended and each householder hangs a large lantern at his door in honor of the god. There are 56,500 shrines or temples, some of which are maintained out of public moneys, and the attendance of certain officials is required from time to time at ceremonies of a half-religious, half-courtly nature. Follow your natural impulses and reverence the Emperor seem to be

its leading principles. Some of its sects profess to heal the sick by the agency of prayer, and thus retain a firm hold on large classes of the people.

Buddhism was introduced from Korea, A.D. 552. There are at present ten different sects, with many subdivisions, 72,000 temples, 90,000 monks and nuns, and a vast number of believers whose zeal needs only an occasion to be vividly shown.

“The groves and gardens connected with some Buddhist temples are among the most beautiful places in Japan. Massive bells, struck on the outside by a piece of timber suspended by ropes so as to swing like a battering ram, flood the air with their deep, mellow tones. The altars within the temples,” continuing our quotation from Cary’s “Japan and Its Regeneration,” “are gorgeous with gilded images, candelabra, and the other paraphernalia of worship. The air is heavy with incense. Priests in gorgeous robes chant Sanskrit prayers whose meaning is unintelligible to most of the priests as well as their hearers.” Prayer wheels and revolving libraries are labor-saving devices for accumulating merit. “In mediæval Japan the monks were not seldom the sole possessors of scholarship. The arts of painting and sculpture as well as the sciences of astronomy and mathematics were cultivated in the monasteries.” Many of them took an important part in politics. One emperor, who was congratulated upon his power, said that there remained three things that he could not control: The waters of the river Kamo, the dice of Suguroku, a noted gambler, and the turbulent

priests on Mt. Hiei. Some of the Buddhist sects have exhibited at times a persecuting spirit.

With great differences, which in some matters are contradictions, Japanese Buddhism in its trend is atheistic, idolatrous, teaches the transmigration of souls, the subjection of woman (her only hope of heaven being to be re-born as a man), salvation by personal culture or through the merits of Amida, and Nirvana, or a state of passive rest as the goal of existence. Buddhist priests have no living faith in what they teach; their morals are very low, and the religion has almost no appreciable moral power over the people.

Confucian morals, whose cornerstone is submission to parents and political rulers, are taught in the schools, and the system is theoretically believed by many intelligent Japanese. For two hundred and fifty years, beginning with the early part of the seventeenth century, the whole intellect of the country was molded by Confucian ideas, and, notwithstanding the social cataclysm of the last thirty years, which has overwhelmed all Japanese institutions, it still retains a strong hold on the thinking men of Japan, the reason being that it has to do solely with ceremonies and duties (rites and rights) of the present life, and not with speculations concerning the future.

Tenrikyo is a modified form of Shinto. The word means "Heavenly Wisdom Sect." Originally promulgated by a peasant woman who was born in 1798, it has during the past twenty years become thoroughly eclectic, and achieved a marvelous popularity, now numbering at least

CENTRAL JAPAN.

This map illustrates the central region of Japan, characterized by the extensive Kanto Plain and the surrounding mountainous terrain. Key geographical features include the Sagami Bay to the south, the Tone River flowing into the Kanto Plain, and the rugged mountain ranges to the west and north. Major cities and towns are marked, including Tokyo, Yokohama, Maebashi, and Utsunomiya. The map also shows the extensive Kanto Plain and the surrounding mountainous terrain. Key geographical features include the Sagami Bay to the south, the Tone River flowing into the Kanto Plain, and the rugged mountain ranges to the west and north. Major cities and towns are marked, including Tokyo, Yokohama, Maebashi, and Utsunomiya.



JAPAN SEA



OCEAN

PACIFIC

JAPAN.

Published by the ABCFM.
1 CORNHILL ST BOSTON
1895.

1,000,000 followers, entirely among the common people. Some of its sermons are simply developments of Christ's Sermon on the Mount. It professes to heal by the power of prayer, and worships the Ruler of the Universe. Buddhists oppose it as strongly as they do Christianity. "The missionary spirit of the believers is an interesting feature. Even jinrikisha-pullers and other uneducated men engage in preaching and other means of propagating the doctrine. Men of means sometimes give over their whole property for the use of the sect. There is reason for thinking that the sect has passed the zenith of its power."

All the old religions have lost their grip upon the people. Even Buddhist journals are publishing such comments as these: "Buddhism is holding its own to-day by the mere force of inertia." "Within ten years Buddhism will fail in all its endeavors." "Buddhism is dead." "All that remains of Buddhism is its literature." "A Buddhist magazine recently took the religious statistics of students in three of the higher institutions of learning. Of the students, 409 gave their religions as follows: Confucianist, 1; Shintoist, 1; Buddhists, 15; Christians, 4; atheists, 60; agnostics, 282; non-committal, 46. It will be seen that only seventeen declared their belief in any of the old religions of Japan."

ROMAN CATHOLICISM IN JAPAN. — Japanese historians note the year 1542 as the date of the first appearance of foreigners, Christianity, and firearms. The Jesuits went there in 1549. The preceding year a Japanese fugitive named Anjiro

met Saint Francis Xavier in India, and together with his two servants was baptized later at Goa. When asked what prospects Christianity would have in his home land Anjiro replied, "My people would not assent immediately to what might be said to them, but they would investigate this religion by a multitude of questions, and above all by observing whether your conduct agreed with your words. This done, the daimios, the nobility, and the people would flock to Christ, being a nation which always follows reason as a guide."

Xavier arrived at Kagoshima, August 15, 1549, where he was received with distinguished courtesy by the prince and forthwith began to preach the gospel. After a time some of the daimios became Catholics and compelled their subjects, to the number of more than half a million, to embrace the new faith. In 1587 the Tycoon Hideyoshi, fearing lest Japan should become the slave of Spain and Portugal, ordered the banishment of the missionaries. Some 300 persons were deported to Macao at one time. Others were sent to the Philippine Islands, where their descendants still live. Fire and sword were freely used during the following years against the Christians. The unhappy victims met torture and death with a fortitude that compels our admiration. Roman Catholic historians estimate that over a thousand persons, European and Japanese, connected with the four orders, Jesuit, Franciscan, Dominican, and Augustinian, together with 200,000 of the laity, perished during these persecutions. Many bloody battles followed. In 1637 the Christians finally sur-

rendered. Thirty-seven thousand of them were massacred. Secret believers, however, have existed ever since. In 1865 hundreds of such were found in the villages around Nagasaki. There are now 58,056 adherents to the Church of Rome, together with 236 European and 332 native priests, nuns, and catechists.

The Orthodox Russian Church opened a mission in Japan in 1870. It has been exceedingly fortunate in possessing as its head and inspiring genius Bishop Nicolai, a man of rare gifts and most charming personality. The Russian Cathedral in Tokyo is by far the finest ecclesiastical edifice in the country, and the chanting of the service on Saturday evening is one of the choice attractions of the capital, aside from its liturgical and religious import. Throughout the whole country this mission contains two foreign and 190 native preachers and some 28,597 enrolled members.

PROTESTANT MISSIONS. — These cover a period of forty years. Rev. J. Liggins and Rev. C. M. Williams (late bishop of Japan), members of the China Mission of the Protestant Episcopal Church of the United States, were transferred to Japan in 1859, Mr. Liggins reaching Nagasaki on May 2, which was actually two months before the date set by the treaties when foreigners would be allowed to reside in Japan. In the fall of the same year representatives of the Presbyterian and Reformed churches in America reached the country. To-day there are about 862 missionaries, including wives and self-supporting workers representing some thirty-nine

different societies. So great was the distrust of foreigners, and especially of Christianity, that at the end of five years there was but *one* baptized Japanese, and at the end of twelve years but ten.

Men afterward confessed that they became the teachers of missionaries in the hope of finding opportunity to assassinate them. Some young men when learning English erased the word Christian from the cover and title-page of their readers lest it might be noticed by others and bring them into trouble. Yano Riyu, a language teacher of one of the missionaries, was the first Japanese to be baptized by Protestants. This took place at the candidate's own home in Yokohama in October, 1864, the man being sick unto death at the time. The rite was performed with the full permission of his family as well as himself.

The first church was organized in Yokohama, March 10, 1872, and consisted of eleven members. There are now over 50,000 baptized adult Protestant Christians, gathered into 498 churches. We find independent churches, Home Missionary Societies, Young Men's Christian Associations, Chautauqua Circles, Young People's Societies of Christian Endeavor, and all forms of church machinery. The Bible has been given to the people in their own language, the translation of the New Testament being completed in 1880 and that of the Old in 1887. More than a million copies have been sold. Hundreds of different tracts, commentaries, and other religious books have been prepared, while more than thirty newspapers or magazines pub-

lished in the interests of Christianity circulate among the people.

Medical work filled a large place in the early years of missionary effort, Drs. Hepburn, Berry, and others sometimes being worshiped because of their successful operations. Even to-day, notwithstanding Japan's giant strides in the healing art, and her admirable system of public hospitals, there are no fewer than thirty-two private Christian hospitals or dispensaries. Of high-grade Christian schools there are 15 for boys, with 2,120 students, and 37 for girls, with 4,281 pupils. Also at least 100 night, industrial, or other special schools or classes, with over 5,000 students. There are 21 orphan asylums under Protestant and 21 under Roman Catholic influences. The Okayama Orphanage, founded in 1887, by Mr. J. Ishii, a medical student, in humble imitation of George Muller's faith institutions at Bristol, England, was the first Protestant venture of this sort and has been for several years the largest and most widely known of all Japanese asylums. At present its inmates number 278 children and twenty helpers, while through the year over 500 different persons have been befriended.

There are three leper hospitals, and two asylums for the aged, nearly equally divided between Catholics and Protestants, four Christian asylums for the blind and the deaf, a special mission for railway employees, another for policemen, yet another for the Looehoo Islanders and also one among the Ainu, the mild-mannered aborigines of northern Japan; also, work for convicts and discharged prisoners. Mr. I.

Hara and wife have opened their home as a temporary refuge for ex-convicts. Mr. S. Katayama has inaugurated social settlement work very successfully at his Kingsley Hall in Tokyo, and Mr. K. Tomeoka has now opened a reformatory for juvenile culprits. Temperance work is pushed vigorously by Christians, and many unbelievers have joined with them in this reform movement. The agitation for abolishing licensed prostitution was begun and largely is sustained by Christians.

Among those high in position who are Protestant Christians may be mentioned an ex-chief justice of the realm, three ex-presidents or vice-presidents of the House of Commons, at least a dozen other members of the two Houses, two secretaries of cabinet ministers, Admiral Uriu, Dr. Suzuki, medical director of the army, and several local officials.

AMERICAN BOARD MISSION. — About the year 1827 a company of Christian laymen living in and near Boston began to meet regularly to pray for the conversion of the world. Their earliest contributions of \$600 were devoted to Japan, and this sum with accrued interest and other gifts amounted to over \$4,000 by the time the Board was ready to open work in Japan. The main mission was commenced in 1869 in Central Japan, Rev. D. C. Greene and wife arriving at Yokohama November 30 of that year. It has now eleven principal stations: Kobe, Osaka, Kyoto, Okayama, Maebashi, Niigata, Tokyo, and Sendai on the main island, Matsuyama on the island of Shikoku, Miyazaki on the island of

Kiushu, and Sapporo on the island of Hokkaido. Kumamoto, one of the most important centers on the island of Kiushu, and Tottori on the west coast of the main island, which has been occupied for fifteen years, have been given up because of a lack of men. Fifteen years ago there were over thirty men connected with the Mission, working in Japan; to-day there are only twenty, while the number of unmarried ladies connected with the mission fifteen years ago has only been increased from seventeen to twenty.

In 1871, Y. Iehikawa, a teacher of one of the missionaries, was arrested with his wife at dead of night and thrown into prison on suspicion of being a Christian. He died in prison in November, 1872. The wife was released soon after.

Joseph Neesima and Paul Sawayama, after completing their education in America, returned to Japan about 1874; one to establish a Christian school, the other to become an eminently successful pastor, "a pastor of pastors" as he affectionately was called.

The Kyoto Training School, now called Doshisha, was opened in 1875. More than thirty of its students came from Captain Janes's school in Kumamoto, where, through the influence of their foreign teacher and his most estimable wife, they had become Christians. Forty students in the Kumamoto school pledged their lives to Christ in Japan; fifteen of them formed the first graduating class (1879) at the Kyoto school. Many of the number have been leaders in Christian work.

The Girls' Department of the Doshisha was begun in a house occupied by Mr. Davis's

family, in 1876, and was two years later opened in a commodious building which was erected and the beautiful broad lot purchased with money contributed by the ladies of New England.

More than five thousand different students have been connected with the Doshisha schools since the founding, thirty years ago. Over one thousand have been graduated, a majority of whom have professed Christianity. The graduates and undergraduates are scattered over the empire, and they have helped to make the New Japan. About one hundred are preaching the Gospel, nearly two hundred are teaching, others are officials, editors, bankers, and in other positions of usefulness. Over one hundred graduates of the Girls' Department are in homes of their own, most of them centers of Christian homes, and more than seventy graduates of the Training School for Nurses are engaged as nurses.

The institution has, besides the buildings of its Girls' Department, five buildings in stone and brick, and fifteen others in semi-Japanese style.

Its largest single benefaction was that from Hon. J. N. Harris, New London, Conn., for its Science Department. Over fifty thousand yen have been received from Japanese donors, and Mrs. Byron W. Clarke gave \$11,500 for a Theological Hall in memory of her son. After passing through a great crisis the Doshisha was reorganized in 1899 in harmony with its original purpose, and the object and obligations of the institution were clearly defined. Three missionaries of the American Board are full members

on its board of directors. During the last school year over 600 students were enrolled in the school, thirty of whom were in the Theological Department.

In the 5 girls' schools now established that have grown out of the work of our mission there are 700 pupils. Of these special mention should be made of Kobe College, a well-equipped high-grade institution for girls, generously aided by the Woman's Board of the Interior. There is also at Kobe a school for the training of Bible Women and a most excellent kindergarten with training-school attachment; also kindergartens in at least three other stations; a "love your neighbor" mission in Kyoto, a school for poor children in the beggar district of Okayama, and classes for instruction in English, foreign sewing, cooking, or some other useful branch in all the stations.

The first church connected with the mission was organized in Kobe, April 19, 1874, with 11 members. The second, following closely thereafter, with 7 members, was organized at Osaka, May 24. These two churches recently have celebrated the thirtieth anniversaries of their organization.

There are now 54 self-supporting Kumi-ai Congregational churches, and 83 others classed as churches and preaching places which are aided by the mission. The total adult membership of all the churches is 11,908, the number of baptisms during 1904 having been 1,020. There are 71 ordained, 32 acting pastors and evangelists, with 40 Bible women, besides fully 100 school or language teachers. The total regis-

tered contributions for church purposes during 1904 were yen 46,820 (a yen equal to fifty cents). There is also a vigorous Home Missionary Society, whose receipts last year were yen 6,324, which sustains work in seven cities. Church building property is valued at yen 140,000. The principle of self-support has been emphasized at various times with great urgency, and it is the constant aim of the mission to build up Japanese churches that shall assume entire self-support and self-control at the earliest feasible date.

PRESENT OUTLOOK AND OPPORTUNITY. — For more than thirty years the leaders of the Japanese nation sought for all that was best in the material civilization of the West and adapted and adopted it. They have railroads, telegraphs, newspapers, a postal system equal to any in the world, a Constitution, a Parliament, an army and navy, and a school system in which over ninety-three per cent of the children of school age are enrolled. The progress of Christianity during this period has been no less surprising. Thirty-three years ago it was death to be a Christian. To-day there are connected with the work which the mission of our own Board started, as stated on a previous page, 54 self-supporting churches and 83 other churches and preaching places which have not reached self-support but which are paying more than two fifths of all their expenses. All our churches in Japan have built their own houses of worship. But the fifty thousand Protestant Christians and the more than eighty thousand

Catholic and Greek Church Christians by no means fully represent the force of the impact which Christianity has made upon Japan.

The whole nation has come unconsciously but powerfully under the influence of Christianity. Many of the offshoots of Christianity have been transplanted and are flourishing there. The Red Cross Association has more than one million paying members in Japan.

Many of the leaders realize that the old sanctions are gone. Buddhism is moribund. Shintoism is an exponent of patriotism, not worship, but reverence. Such men as Marquis Ito, Counts Katsura and Okuma, and Barons Kaneko, Kikuchi, and Maejima realize the need of a new basis of morality, and most of them say that Christianity furnishes the basis needed.

More than twenty of the earnest Christian graduates of our best colleges, secured by the International Committee of the Young Men's Christian Association in New York, at the request of the educational authorities in Japan, are now teaching in the government schools, and influencing thousands of the brightest young men in the empire. There are flourishing Young Men's Christian Associations in many of the higher government schools.

The outlook in the churches is also encouraging. Theological doubts and difficulties and discussions have largely disappeared, and the workers and members are seeking for spiritual power and using it to lead men to Christ. Twelve and one-half per cent were added to the membership of the Protestant churches last year. The Students' Summer School, last July,

at Kobe, emphasized the intensifying of the spiritual life and the development of personal Christian experience, and it was attended by over three hundred students from twenty-six student and twelve city associations. After the closing session of this six days' conference, nearly two score young men "united in a solemn compact to yield themselves to the leading of the Holy Spirit and to unite in prayer and service for the evangelization of Japan."

The late terrible war has sobered the nation and made the people, and especially the young men, more ready to listen to the Gospel than ever before. The majority of the soldiers who went to the front received a Gospel or portion of Scripture, and not only Admiral Uriu and Dr. Suzuki, the medical director of the army, but many other officers, are Christians. Dr. De Forest and the foreign and Japanese secretaries of the Young Men's Christian Association who went to those armies were most cordially received and given every facility for their work, and they have made a favorable impression upon the whole army. Five hundred thousand soldiers will come back to Japan favorably impressed with reference to Christianity. The Emperor's gift of ten thousand yen to the army Young Men's Christian work, and his gift of two thousand yen to the Okayama Orphan Asylum and a promise of one thousand yen a year to the same institution for ten years, with his gift of a thousand yen to Mr. Hara's home for discharged prisoners in Tokyo, have made a powerful impression on the nation in favor of Christianity. Count Katsura, the prime minister, sent greetings by Rev. Mr.

Kozaki, to the American Board at Seattle, for what its missionaries had done in Japan.

Such is the outlook in Japan. It is the brightest and most hopeful outlook that any nation ever presented. But it is not alone "Japan for the Japanese." Japan holds the key to the Far East. She is going to mold and transform Korea. She is to mold China. Her influence on China is one of the greatest marvels of the marvelous decade which is closing. Japanese teachers are employed in the University at Peking. The Agricultural College at Wuchang is in charge of Japanese. Japanese are teaching in nearly every large city in the empire. Chinese newspapers and magazines are edited by Japanese. They are translating books on Western learning into Chinese. The last report says that eight thousand Chinese students are studying in the schools of Japan. A learned Japanese has been asked to draw up a code of laws for China. Ninety Chinese graduated from the Japanese Military Academy last year, and over five hundred others are in that academy, or preparing in other schools to enter it. Japanese are teaching in the Chinese military schools and drilling her armies. Japanese are helping China to establish cotton, silk, match, and cigarette factories and to open her coal mines. They have stimulated China to desire to build her own railroads, and she is paying out nearly seven million dollars to get back the concession for the Hankow-Canton Railroad which she had given to foreigners.

Millions of copies of newspapers have carried a knowledge of the late war all over the Chinese

empire, and China knows that Christian nations opened Japan, and that their civilization has made Japan what she is. China seems ready to break up like a frozen river. The old ice of her conservatism is rotten and it may go with a rush. Whole villages and towns in both Korea and China are calling for the Gospel, some of them building churches before they have ever seen a preacher. Japanese Christians are beginning to work in both Korea and China.

All the signs of the times, all the voices of the Far East say, "*Advance*," "*Push things*." This is especially true in Japan. The outlook for Christ in Japan is *the brightest and most hopeful outlook that any nation ever presented*. The only discouraging thing about the situation is that the workers and the resources are inadequate. The work is being crippled when it should be doubled. A few thousand dollars more for direct evangelistic work in our mission would almost double the efficiency of the workers. A few thousand dollars used to enter the great open doors and carry the Gospel to the soldiers and to the bereaved and wounded hearts in seventy-five thousand stricken homes would accomplish results such as are not likely to be within reach again for a lifetime. The adequate endowment of the Doshisha College would bring results ten times greater than a like sum spent on any college in the United States. The same may be said of Kobe College for young women.

In helping and saving Japan now, we are helping and saving not only the fifty millions of one empire, but the five hundred millions of the three empires of Eastern Asia.

The Christian churches in Japan cannot possibly do, promptly and effectively, the work laid upon them in the providence of God. They should be sustained most loyally by the prayers and gifts of all who believe in a God of nations, a God of peace and righteousness, a God of truth and love.

Japan's soldiers have already opened a way for her merchants and missionaries into Korea, Manchuria, and China. By her long training in an unnatural seclusion, by her restless temperament, by her boundless ambition, by her wide-eyed search through all the world for the best in material splendor, intellectual certitude, and spiritual attainment, by her successes on land and sea, her aspirations for the Orient and her evident divine calling therein, Japan is destined to be the missionary nation of the Far East. Work for her to-day will be work for another and larger land to-morrow. She is "the soul of the Far East," though the man who coined that expression has written a book largely to prove that she had no soul.

Let salvation, with all its full-orbed meaning, once come to this soul of the Orient, the Sunrise Land of the East, and the dense clouds of darkness will roll away forever from the troubled face of Asia.